

7. The authority of Jesus is often appealed to as confirming the Mosaic authorship of the Pentateuch, and as convicting of blasphemy against Christ all who accept the view that the Old Testament books are of composite authorship. Either Moses wrote the Pentateuch, men say, or Jesus was mistaken; and if Jesus was <sup>mistaken</sup> ~~divine~~, He could not have been <sup>divine</sup> ~~mistaken~~. But even if we believe, as we may surely continue to do, that Moses was the author of the Pentateuch, and that the prophets did not precede the law, and that the account of the wilderness <sup>legislation</sup> is reliable, it is still not necessary to make the trustworthiness of Jesus depend upon the ~~continued~~ acceptance of these views. I believe myself that when Jesus spoke of Moses as the author of the Pentateuch, of Isaiah as the author of the <sup>prophecy</sup> ~~people~~ of that name, and of the Old Testament law in the terms in which He did speak, that His representations are in accord with the facts, and not merely the acceptance of the common judgments of the people which it was not His duty, if He knew their <sup>inaccuracy</sup> ~~inaccuracy~~, to correct. He was teaching certain truths which were independent of the <sup>m</sup> ~~main~~ questions involved in the present critical controversy, and which would have been <sup>confused</sup> ~~argued~~ inextricably if Jesus could have known and should have presented the views of the modern Old Testament analysis. Those views are not <sup>Perhaps some day they may be</sup> ~~proved~~. Some of their <sup>present</sup> ~~axioms~~ and presuppositions are absurd; and we may contend that <sup>while</sup> ~~the~~ Jesus' language did <sup>not</sup> ~~commit~~ Him to their denial, <sup>yet if it had done so</sup> He was in the right. But if these views should be proved, it would not alter the authority of Jesus' teaching, or shake in the slightest degree His trustworthiness and veracity, and it is neither necessary nor wise to condition our trust in Jesus upon views which may be true or untrue without affecting Jesus' trustworthiness.

# Matt.

## Chapter I

v. 1. Christ - "anointed"

cf. Heb. IV, 15; VII, 26, 27

1. Was first to devote a priest. Lev. IV, 3 / VI, 22 = offering at anointing <sup>to be wholly burnt.</sup>

Numbers III, 3 - The anointing = entire consecration  
Rom. XII, 1.

The anointed priest.

Inner surface of yps for his skin G. IV, 3

Must be consecrated outwardly U. III, 3

and entirely Rom. XII, 1.

2. Afterward applied to a king.

Elijah - the king anointed by the Lord = a man right in heart & beloved I Sam. X, 6, 7, 13

David - yet David was merely. Anointed the Spirit of God came upon him I Sam. XVI, 13

David, I Sam. XXIV, 6; X, 1; Evidences, similarly.

Yet David's name became he was the Lord's anointed I Sam. XXVI, 11

So we are kept the 'ship' which anointed I Sam. XXVI, 10.

and David's name became because they had not kept watch in line

So the act. in wrong for priests who do not watch over the  
Lord's anointed. Over the Lord's anointed.

I Sam. XXIV, 24 who to neglect the Lord's anointed, blessing -

cup of water to a little one in the name of the Lord.

whose speech he loved to hear anointing I Sam. I, 16; XIX, 21.

Whose. Hence - water - cast - sea

Cyrus - Isa. XLV, 1.

3. And probably to a prophet

I Kings XIX, 16. Elisha

But after Daniel X, 26 applied to the Prince - "the anointed one"

Priest, King & Prophet to us all

1. offered for us.

2. Ruling over us

3. leading us into God's country.

With what was Jesus anointed.

Oil? - to act. X, 36. Holy Ghost & Power.

# Bible Study in General, -

## Importance.

1. As a social & political influence.  
Crests, reward, profit.
2. As the message of God.  
Baron's sermon - Jan 1902
2. As a literary influence - Ruskin.

## Motives

1. To give for work.
2. To nourish spiritual life.
3. Give us something to think about. '64 Revue. Thought suggesting bk.

## Spirit.

1. Diligently. *Hope*
2. Prayerfully. *Hope*
3. Appropriately.

## Are this two of three special studies

1. Subject - Character - life. Note 1
2. Character & purpose. Note 2
3. Advant. - Study of the Gospels - *Trinity, June*  
Disadvantage of 471 book.
4. Imagination.

## Books of Reference.

### How to get the most out of the studies

1. Take notes. - Important. How. Difficultly.
2. Ask questions
3. Look up lessons between
4. Apply everything to your own life

Apostolic Mistakes, Shortcomings, Misapprehensions

Near during the Tempest. Matt. VIII, 23-26

Consequent inadequate thought of Jesus. Matt. VIII, 27

Were they unable to answer the Pharisees. Matt. IX, 11

Inquiry as to Jesus' use of Parables. Matt. XIII, 10

At the feeding of the 5000. Matt. XIV, 13-21

When they saw Jesus on the sea. Matt. XIV, 26

Peter weak faith. Matt. XIV, 28-31

Consequent thought of Jesus, was adequate. Matt. XIV, 33.

Attitude towards the Canaanite woman. Matt. XV, 23

At the feeding of the 4000. Matt. XV, 32-39.

Word of spiritual perception - house of Pharisee. Matt. XVI, 5-12

Preparatory of teaching about Calvary & its location. Mt. XVI, 21, 22

Peter on Transfiguration - then taken aside. Mt. XVI, 4.

Then fear of the voice of God. Mt. XVII, 5-7.

Failure to understand Jesus the Baptist. Matt. XVII, 9-13.

Inability to cure the lunatic boy. Matt. XVII, 16-20

Sorrow for Jesus teaching to Calvary. Matt. XVII, 22-23

Then first question as to greatness & pre-eminence. Mt. XVIII, 1

Peter's inquiry to Jesus of forgiveness. Mt. XVIII, 21.

Then rebuke of the little children. Mt. XIX, 13, 14.

Obtardishment to the teaching about riches. Mt. XIX, 23-26

Peter's reminder of their sacrifice. Mt. XIX, 27.

The value of Jerusalem's request. Mt. XX, 20-28

Manus at center of big tree. Mt. XXI, 20

Confused ideas as to the coming King. Mt. XXI, 2.

Judas' treason. Mt. XXVI, 14-16, 47-50; XXVII, 3-10

Then arrival of the ignorant. Mt. XXVI, 21, 22

Scattering. Mt. XXVI, 31-35, 56. Peter. Mt. XXVI, 69-75

Sleeping in Gethsemane. Mt. XXVI, 36-46

Doubt of the men. Mt. XXVII, 57-60. XXVIII, 17

Mt. XXVI, 8

Death in words

# Mark

Non understanding the parable of the Sower. IV, 10

Taught as they were able to hear. IV, 33, 34

Storm on the sea. IV, 35-40

This consequent question. IV, 41

Deprecating Christ's question as to touch of woman. V, 30, 31

Feeding of the 5000. VI, 30-44

The walking on sea - His hardening of heart. VI, 45-52

Non understanding parable of sowing. VII, 17-19

Feeding of 4000. VIII, 1-10

Heaven of the Pharisees. VIII, 14-21

Teaching of Suffering Peter's rebuke. VIII, 31-33

On Transfiguration. IX, 6

Mentioning to sleep than dead. What meanest thou. IX, 9, 10, 13

The Levitical Law. IX, 14-29

Not understanding saying of the kneeling & rising. IX, 30-32

Steps for pre-lunacy. IX, 33-37

Jesus' rebuke to this exorcism. IX, 38-40, 50

On Egypt's rebuke of children coming. X, 13-16

Angerment to rich man's salvation. X, 23-27

Peter's reminder of Scaenical. X, 28

Fear of what was coming at Jeruse. X, 32-34

Jesus' Son's death for first place. X, 35-40

Words of Comfort. XIV, 3-9, Galat. XXVI, 8

Boat to Bethsaida. XIV, 17-19

This scattering Peter's boat. XIV, 27-31, 50, 54, 66-72

Jesus' return. XIV, 32-42

Judas' treachery. XIV, 43

His correction. XV, 42-47; XVI, 3, 8, 11, 13, 14

Lucas

- The great draught of fishes V, 1-11  
The student asking parable of sower. VIII, 9-10  
Storm on the sea VIII, 22-25.  
Feeding of the 5000 IX, 10-17  
Peter on Transfiguration IX, 33  
The leprotic boy IX, 40-43.  
The advice as to death! Note well IX, 43-45  
Says for greater place IX, 46-48.  
Judas forbidding a strange worker IX, 49, 50  
The servant on biceps the wd. not want him IX, 51-56  
The disciples brought! Phylot! X, 23, 24 VIII, 10  
"Teach us to pray" XI, 1-4  
Peter's question - when a for us? XII, 41  
"Increase our faith" XV, 5  
"where? how?" XVII, 37  
A couple working baker's camp XVIII, 15-17  
Says Rich + Peter's reminder XVIII, 24-30  
The death - resurrection! Note well XVIII, 31-34  
"Teacher, when shall these things be?" XXI, 7 Note w 5, 6  
Judas XXII, 3-6, 47, 48  
This say distinct XXII, 23.  
Bring us to greater XXII, 24-31  
Simon Peter XXII, 31-34, 50, 51, 59, 54-62  
This loneliness - "I am alone" XXII, 35-38  
Get Simon XXII, 45, 46  
Resurrection XXIII, 50-56, XXIV, 1, 4, 5, 11, 12, 21, 27, 35-  
37, 41, 43,

John

Resurrection II, 21, 22

Marcel at the speaking with a woman II, 27

The "meat" IV, 31-34,

Feeding the 5000 VII, 1-12

On the sea VI, 16-21

The "bread" - Hard saying VI, 60-65

The Jewish attitude VI, 66-71

Propose to go to Nazareth XI, 8-16

Judas - the out meet XII, 1-8,

The speech XII, 21, 22

The foot-washing XIII, 1-11, Judas XVIII, 2-5

Exhort to go Judas XIII, 21-24,

Peter "Whither goest thou?" XIII, 36-38

Thou "has he known not written" XIV, 5

Peter "Thou art the docther" XIV, 8

Judas "How to me & the world" XIV, 22

Are "a little while?" XVI, 17-19

Thou "Confidant!" XVI, 29-33

Peter & the sword XVII, 10, 11

Peter's denial XVII, 15-18

The Resurrection

Joseph XIX, 38-42

Mary XX, 2, 15

Joseph XX, 8, 9

Thomas XX, 25-29

"I go a fishing" XXI, 3, 4, 7,

Simon passing into Peter's future XXI, 21.



Things Paul told Timothy to do II Tim.

- 1 To stir up the gift of God in him I, 6
- 1 To be not ashamed of the testimony of the Lord Paul I, 8 of Paul I, 12
- 1 To suffer hardship with the Gospel I, 8
- 1 To hold the pattern of sound words heard from Paul I, 13.
- 1 To guard the good things committed unto him - this 149. I, 14
- 1 To be strengthened in the grace that is in C. P. II, 1.
- 2 To count to faithful teachers what he has heard from Paul II, 2
- 1 To suffer hardship as a good soldier of Christ II, 3. IV, 5
- 1 To consider Paul's captivity II, 6
- 1 To remember Jesus Christ II, 7.
- 2 To put the people in remembrance of the right judgment II, 14
- 2 To charge them not to chide about words II, 14.
- 1 To give diligence to be approved workman of God II, 15.
- 1 To then propose boasting II, 16
- 1 To flee youthful lusts II, 22
- 1 To beware righteousness, faith, love, peace with all pure ones II, 22
- 2 To refuse foolish & ignorant questionings II, 23
- 1 To know the character of the last days II, 1.
- 1 To abide in the things he has learned III, 14. Paul study 16
- 3 To obey this charge:
  - Preach the word IV, 2
  - Be instant in season IV, 2
  - Reprove, Rebuke, Exhort IV, 2
  - With all long suffering IV, 2
- 1 To be sober in all things IV, 5.
- 1 To suffer hardship IV, 5, II, 3
- 1 To do the work of an evangelist IV, 5
- 1 To preach his ministry IV, 5
- 1 To come quickly to Paul IV, 9 upon words IV, 21
- 1 To bring parchments, book etc. when he comes IV, 13.
- 3 To deliver Saledarion IV, 19, 21

Things opposed to. I Peter 220-222

- The anxiety, what he recd. from them I, 5.
- The gift of the Spirit given to all, what kind of Spirit I, 7
- The sense of power of the Holy Spirit for I, 9 the free will I, 10-12
- The passing away of others II, 1, III, 1-8, IV, 3, 4
- Widow, Orphan, husbandman I Peter II, 4
- The memory of Jesus & over past with him II, 8-13
- The approval of God II, 15 The holy knowledge II, 19. The workers are II, 21
- The downward way of boasting II, 16
- The proper obedience of Holy Spirit III, 16, 17
- The hope of God the coming Judge IV, 1 The Crown! IV, 8

Paul's preaching. IV, 10

# The Native Worker

- Some were teaching a heavy, or other questionable one false, pseudo logic  
I, 3, 4
- Some have been ministering a real stewardship of God I, 4  
and the end of the whole charge was low I, 5.
- Some had turned from this to vain teaching I, 6.  
sparsely I, 7
- In doctrine, appreciation of the low standard I, 8  
with the low one used as their I, 10.
- Some had made digress concerning the faith I, 20. <sup>See</sup> II, 17, 18
- The women were not to teach men II, 12.
- Precepts.  
a worthy ambition III, 1.  
The character of the bishop. III, 2-8.
- Deacons -  
Men III, 8-10, 13, 12  
Women III, 11
- Hypocritical liars to be expelled IV, 2. See IV, 3  
This heretic IV, 1-4. Some III, 1-9, 13.
- Our classes of elders IV, 17.  
So be supports of the people IV, 18  
Not to receive acclamation except by our utterance V, 19
- Condemnation given by IV, 3-5. VI, 20  
Ministry II - II, 1, 4, 6, 23
- Command to baptize men I, 2  
The things that have been from us  
who have been able to teach others also.
- To keep free from entanglements II, 4.  
The rule of service of the young, to be obeyed II, 4-6.
- To be in reverence of II, 14.  
The above things and others II, 1-13  
The purity of supplicants - Purity was to Godly III, 12  
The purity of practitioners  
Our faithfulness to God.
- Some were teaching error II, 17, 18  
Different kind of visible. Photo II, 20  
Gentle spirit II, 24, 26.

i. God I Tim I, 1, 4, 11, 17; II, 3, 4, 5; III, 5, 15; IV, 3, 10, 4, 5; V, 4, 5, 21; VI, 1, 11, 13, 17, 18, 16. <sup>2</sup> Note "the light of God" "the word of God"  
II Tim I, 3, 6, 7, 8; II, 15, 19, 25, 26; III, 4, 16, 17 IV, 1.

ii. Jesus Christ, the Lord.

I Tim I, 1, 2, 12, 14, 15, 16; II, 5, 6; III, 13; IV, 6; V, 11, 21; VI, 3, 3, 14, 15,  
II Tim I, 1, 2, 9, 10, 13, 18; II, 1, 3, 8, 10-13, 14, 19, 24, 26, III, 11, 12, 15; IV, 1, 8, 14, 17, 18, 22

iii. The Holy Spirit.

I Tim IV, 1; II Tim I, 14,  
9. II Tim II, 16, 22

iv. The Church.

I Tim II, 1, 2, 12; III, 5, 14, 15; V, 9, 16, 10, 17-22.

v. The true doctrine & heresies

I Tim I, 3-11; 12-16; 18-20; III, 16; IV, 1-5; V, 8; VI, 3-8, 20, 21; IV, 6

The care of it salvation from sin.

I Tim I, 15; II, 3-6; IV, 10, 16; II Tim I, 9, 10, 12; II, 10, 11, 12.

The heresy of wealth. I Tim VI, 9, 10, 17-19; III, 3.

II Tim I, 5, 13; II, 16-19, 23, III, 1-10, 14; IV, 3, 4.

The ground for divorce I Tim IV, 12. II Tim I, 8, 12.

Key & guard it I Tim VI, 20; IV, 16; VI, 13, 14 II Tim I, 13, III, 14

vi. Service & work

as a warfare I Tim I, 18; VI, 12. II Tim IV, 7, II, 3, 4, I, 17

teaching. I Tim I, 8, 12 II, 3, 9; III, 10, 11, 12, IV, 5,

the note of change I Tim I, 5, 18; V, 13, 17. II Tim I, 14, IV, 1

vii. The right spirit of a man & hour I Tim I, 5.

within himself. I Tim VI, 6,

good conscience I Tim I, 5, 19; III, 9; IV, 2, II Tim I, 3,

In relation to others I Tim III, 2-13. Eph VI, 12

Teaching. I Tim I, 12; IV, 12.

Paul II Tim III, 10, 11.

Evident growth I Tim IV, 15.

No fear but stay close II Tim I, 7

quote II Tim II, 24

viii. Faith I Tim I, 2, 4, 5, 12, 14, 15, 19; II, 7, 15; III, 1, 9, 11, 13; IV, 1, 6, 9, 12;

V, 8, 12; VI, 10, 11, 12, 21.

II Tim I, 5, 13; II, 11, 13, 18, 22; III, 8, 11, 15, IV, 8.

ix. Truth.

I Tim II, 4 No knowl. of the truth II Tim II, 25; III, 7,

I Tim II, 7, III, 15, IV, 3 II Tim I, 15, III, 8.

x. Scriptures.

I Tim I, 4, 7, 8-10, 15; V, 18, VI, 3, II Tim II, 14, 15, III, 8, 14-17, IV, 13.

Knowledge yet not valued away by men & by the open

- Things Paul charged Timothy to do. 1 Personal  
2 Public  
3 Mixed
- 2 To charge certain men to doctrine, <sup>useful books & principles</sup> leading only to ships. I, 3, 4
  - 1 To have faith & a good conscience. II, 1, 19.
  - 2 To have supplicatory prayers at <sup>for things & are official.</sup> made for all men II, 1.  
That we may lead a quiet & orderly life.
  - 2 To have pure lives in every place in habitations & houses II, 8.
  - 2 To have reasonable dress models II, 9.  
Without jewels &
  - 2 To guard to improve & socorities of women. II, 11-12, III, 12
  - 2 To encourage "holiness" with certain qualifications III, 1-7  
These are the qualifications for native gent.
  - 2 To require certain qualifications of deacons 9, 8, 10, 12, 13.
  - 2 To regard the organized church how? III, 15.
  - 2 To remind the brethren of the use of certain exorcises and  
bread IV, 1-6.
  - 1 To continue in the words of the book & of the root doctrine, referring  
proper & old times forth IV, 6, 7
  - 1 To exercise unto sobriety IV, 7
  - 1 To labor strive unto this and hope seton things for who  
would to some. IV, 10; I, 15, II, 4
  - 1 To command & teach these things IV, 11
  - 1 To give no cause for being despised because young IV, 12
  - 1 To be such an example to the believers in life, love,  
faith, purity. IV, 12
  - 3 To give heed "his Jews" to reading, debating, teaching IV, 13.
  - 1 Report not the fight in them IV, 14.
  - 1 Be diligent in these things; whereby to them: so that <sup>his</sup> progress  
might be evident to all. IV, 15.
  - 1 John heed to these other teaching IV, 16.
  - 1 Continue in these things - salvation for so others who hear  
the words in this IV, 16.
  - 1, 2 Rubens was under. Look at one of fathers V, 1. - so in other ways:  
ship in all purity V, 2.  
Honor widows for as widows indeed. V, 3.  
of the widows home V, 4. How children as how duties  
show how truly true  
2 Encourage to widows. V, 5-7.

2. Preach charitable arguments to church.  
 men to provide for their own v, 8  
 Only widows over 60 to be supplied on the list v, 9  
 I must have other qualifications v, 10.  
 No younger widows v, 11.  
 Joseph condemned: v, 13.  
 leaving them without to be provided. v, 14.  
 women to relieve widows too, leaving only those who have  
 no one to care for them on roster v, 16
3. To know how to lovingly overtake elders v, 17  
 this honor means fragrant but frag. ch. v, 18.
3. To visit no accuser vs. elders ~~same~~ ~~opinion~~ extremes - two or  
 three. v, 19.
2. To oppose sinners in the sight of all. v, 24.
1. To observe all his work with prejudice or partiality v, 21.
- 1, 2. To go slow, laying hands on no one suddenly, holding  
 these from great responsibility for men's soul v, 22
1. Under & under advice v, 23.
2. To have servants know waster v, 2
2. To have servants respect laboring waster - low arden - v, 2
1. These things teach & exhort v, 2.
2. To be as proud vs. unlearned doctors & the degrees of laws  
 of money v, 3-10.
1. As a man of God, like these things v, 11. & follow righteous  
 doctrines, benevolence, love, fraternal kindness v, 11.
1. To put the poor before of the back, lay hands on life v, 12
1. "Keep the commandment, without spot or" v, 14.
2. Charge the rich v, 17-19.
1. From that which is connected to these & avoid worldly  
 "science" false - the only etc. v, 20.

Ground of motive & appeal to humanity.

1. O man of God v, 11, 14, 6
1. Past calling & commission open v, 12.
- 1, 2. The sight of God & grace v, 13-16. v, 21, 4, II, 3, I, 17
2. To save souls from the doctrine from approach v, 1, v, 14;
- 1, 2. Only position with whole v, 6-9, 14, 8
2. Love of money, love of flesh v, 19, v, 10
- 1, 2. Salvation v, 16

Characters in I-II III

Hymenaeus II. I, 20

Alexandri II. I, 20

Pontius Pilatus II. VI, 13

Phygelus II. I, 15

Hermogenes II. I, 15

Januel II. III, 8

Jambres II. III, 8

Demas II. IV, 10

Crescens II. IV, 10

Sitrus II. IV, 10

Kubo II. IV, 11

Mach II. IV, 11

Tychicus II. IV, 12

Carpus II. IV, 13

Alexander II. IV, 14

Prisca II. IV, 19

Quinta II. IV, 19

Onesiphorus II. IV, 19

Erastus II. IV, 20

Trophimus II. IV, 20

Eubulus II. IV, 21

Pudens II. IV, 21

Timothy II. IV, 21

Claudia II. IV, 21

Philemon 24 Col. IV, 14

~~Philemon 24~~

Philemon 24 Col. IV, 14

Philemon 24

John III, 12 Eph. VI, 21

Rom. XVI, 3; 4 Cor. XVI, 19

Rom. XVI, 23

# I Timothy.

Paras 358  
Pages 205-214

- I, 1, 2, Address and Salutation  
3-19 Timothy's mission to Ephesus  
Discussion on the use of the word  
18-20 Exhortation to Timothy
- II, Public worship.
- III, Indignation of Bishops & Deacons. The Chh. Ministry
- IV, Discussion to increase teaching. The part of the Chh. Community  
1-5 The heretic condemned  
6- The saved course for a young man.
- V, Miscellaneous directions for Church growth & dealing with all classes  
1-2 1. Bearing toward all  
3-16 2. Widows  
Conditions of receiving relief. 3-8  
Criteria of admission as "Ecclesiastical Widows." 9-15  
17-18 3. Elders  
19-25 4. Personal advice & caution  
Discipline 19-22 a  
Use of arms 22 b-23  
A good giving sign 24, 25
- VI, 1-2 5. Servants  
3-10 6. Condemnation of all other teaching & opinions  
Sense of such opinions 3-5  
The pain of stubbornness 6-8  
The loss of wealth 9-10, 17-19  
11-21 7. Charge & warning to Timothy

## II Timothy

- I, 1, 2 Address & Salutation  
3-5 Thankful affection & desire to see them  
6-14 Exhortation to earnestness, boldness & fidelity in his duty  
15-II, 16 Apostles & consequent warning & charge  
    The apostles I, 15-16  
    Onesiphorus I, 16-18  
    Appears to Timothy - "Nepos" II, 1-  
    To be strong in the given way, 1-  
    To raise up teachers of it 2  
    To suffer like a soldier 3-13  
    The law of suffering 3-7  
    after Christ 8  
    of Paul 9-10  
    The reward of faithfulness 11-13  
    To charge boldly 14-15  
    To shun babbling & avoid talk 16-18  
    To be clear 19-22  
    To be profitable & loving 23-26.
- III, 1-9 Warning of evil times, evil teachers, enemies & care & also of love.  
    of Jason Campbell letter
- 10-17 But Timothy to be attentive -  
    The privilege 10  
    Paul's example 10-11, (12, 13)  
    Timothy's Education 14-17
- IV, 1-8 Further exhortation to diligence 5  
    for loss of error in coming 3, 4  
    and an joy soon 6-8
- 9-22 Conclusion  
    Miscel. requests  
    Come to me, 9, 13, 21 This  
    other - Devas, Crescens etc. 10-12, 14, 19, 20, 21.  
    His pro trial 16, 17  
    The confident outlook 18

## Church organization

Paul's broad view of work. & "to women"  
Rules as to the women  
Bishops to be added in respect of ~~the~~ I, 5 (John)

## Condition

### The current or threatening heresies.

Logosism I Tim I, 7  
Judaizing Titus 1, 10  
Salvation of works I Tim I, 9  
Ritualism & works

Timothy - Var. 353 ff. Frae. 207

The church at Eph. Var. 357 Act. xx

Paul's phrase of work. Var. 362 ff

Genuine work Var. 368 ff

When written over by J Var. 369 ff.

II 3<sup>in</sup>.

2<sup>ino</sup> + c. Van. 387

O. J. Stewart Sept. 1890

would now been passed by the same accuracy  
could have sorted.

6. On critical assumption can't account for  
David's now being given to the ecclesiastical  
as many books of the law the Pentateuch  
as a true woman society understood now the  
ecclesiastical. It is now about the whole book  
could be called the name of David. But if not.  
Can't understand how he now ever came to  
be attached to the name. Our opinion. Which  
can find is that he was a good provision of law.  
The limited movement - Heb. 12:16 - so things which  
are as being taken their name from David. - a very  
clear theory. If David did write these books.

known the critics are absolutely certain.

We conclude that David having a name or referred  
everything gave the title to the psalms. Moreover  
these titles were could now been prepared yetwards  
or attributed to David partly. The whole series of  
the possible things from an evolutionary critical  
hypothesis which stress & connects the A. S. history  
by placing pale with that history.

The middle of this. Discovered by 72<sup>nd</sup> team. The dis-  
ruption of 72<sup>nd</sup> sea shows it was in first section.  
yet Salomon's nose at top. Moreover the teeth  
are previous to the sea, in individually layers the  
and calcification are formed. 35 fathoms 34 fms. shows  
"eye of God" named in each 50 or 51 rows by each  
known each extracted materials *Operculina savignyi*.  
56 or 55 bound together because teeth of latter bound  
to distance of 55. No teeth exposures are considered  
of the two layers and calcification broken or.

4. Analogy of other teeth in D.S. There is the hypothesis  
acknowledged to be true worthy of even most violent  
critics. Those who dispute last 27 dep. of Gaid's position  
believe they have no teeth. The borders of Babylon  
positioned in spite of teeth but other evidence to support.  
Hole. *Operculina* fossils have teeth. Thus to prove  
position that two of Salomon proved there by the  
water themselves or by present organization of fossils.  
Presumptive of their teeth.

5. Can not be objection of late age: for then modern  
critics could receive grounds of judgment & see whether  
they had been accurately named. Yet to 34<sup>th</sup> sea.  
generally correct - still the definite as a matter of  
fact. On the other hand 20, 48, 83 suggest their own  
occasion Sept & teeth are attached to their water.  
Natural conclusion the sea. named from outside  
reg. matter otherwise one would not have  
found by it. If teeth attached at outside, here

9276 a II K. 23:5 Job 2:3 Gen. 31:27

b. Gen. 21:1 I Sam. 5:1 4:18 6:15

277 a. Gen. 28:20, 21 II Sam. 15:4 Gen. 3:22 Josh 8:4 Gen. 2:6

II K. 18:23

b. Gen. 40:14 43:9 II Sam. 15:23, 34 Eccl. 2:11 Gen. 9:13-15.

Gen. 7:5-7

Accounts in Pa. 10.

### Tells of various Psalms.

The book cherishes for ages or numerous generations.

Thus the II is an O.S. book that the U.S. throws back  
a rich light upon it. This the book - all its feelings  
breathes themselves into our hearts. Its devotional use  
not affected by any critical questions - yet the circum-  
stances out of which each given text is a letter, un-  
derstanding of their thoughts. No O.S. book so

reveals and disseminates thoughts of wider and heart.

The historical book national, symbolical; universal.

The prophet shows ideas of a later age - presenting  
dark pictures of their times. The Psalms cover the numerous  
generation for social - progress, peace, spiritual  
growth - showing the real spirit of the O.S. religion. These  
visions also the same as the Psalms used today.

Thus they are independent of sects, of circumstances  
though a knowledge of their past history is useful.  
This is the grandeur - of purely devotional art,  
but more when it flows out of some personal

or national conditions. Knowledge of this history throws  
light on spiritual teaching. If age of psalms  
can be fixed: the contemporaneous condition of the Israel-  
region cleared up.

100 Psalms known: 90th & above 73 to David 89%  
2 to Solomon, 12 to Asaph 11 to sons of Korah, 1 to  
Ethan the Gizeite.

As the titles ascertain, ascribed but even  
Edward Stanley gives that some of them were from  
David. However, it is impossible to say that David composed  
any such pure deity inspired psalms as David has certainly  
to his. At least critics say as the titles ascribing  
psalms to David were never made. So also Robinson  
Smith 3: 51-72 not to be attributed to him  
The psalms of David? comparatively modern.

1. The titles embody the oldest ascertainable tradition  
regarding origin of psalms. 69 of 73 given to David  
attributed to him in LXX. The titles as a whole  
warranted for or the H. which would permit that four  
ascribed to D. in Heb. are not attributed to him in LXX,  
or not in Heb. but ascribed to him in LXX. The  
People of Ephraim shows that the text of his day is in accord  
with our present Masoretic text. There are only  
a few cases where there is any legitimate doubt as to  
origin ascertained

2. The titles were already ancient when LXX was  
made. Many musical directions given to guide  
in Temple worship, indicating the permission, thus, was

instruments. Several of them terms no longer intelligible  
to the translators showing that they are very ancient  
words - as was made. To my mind the having them  
mentioned here was not - and even when considered  
as written. The words were in use prior to Job,  
of great antiquity, Job. - & the meaning nearly lost  
in this interval. However the text containing  
musical terms, & even in body of psalm - hinted  
to Job - which psalm. Mark the psalm in which  
found or used in Solomon's temple. Found in 66, 67  
and the David, Ophrah musical date. They do not occur  
in any demonstrable possible psalm.

Robert  
This explains a number of these terms by introduction  
of fresh music at Abscondit's time. Mark them.

to the  
The early date shown by Psa. 9  
Moreover - found in his prophecy. The possession  
from my a show us seem to be an integral  
part of prophecy. So in - Isa. 38 Stythich's psalm.

His demonstrable antiquity of the terms authorities  
are to authors' names. For they invariably precede  
& never precede the musical directions. Authors who  
therefore ancient also. Isa. 38<sup>th</sup> Psa. comes previous -  
showing this added.

3. Partic collection of Psa. with before the  
present one. It show five. 4<sup>th</sup> & 5<sup>th</sup> added to  
first three - first which three. In first portions -  
title read, in latter, title the exception. The  
first two lines two were formed by combination

After preceding collection - "Prayer of David," <sup>Psalm</sup> King of David  
 son of David. Each of these divided into two parts  
 in our present list. By insertion of a part of  
 the other, 72<sup>nd</sup> & 73<sup>rd</sup> and 1. By insertion of two psalms  
 42-50, 73-89 - make up 2 collections. 1-41, 51-72  
 as: Psalms of David. This was: the primitive collect.  
 called Prayer of David - as with our ac. his work.  
 72<sup>nd</sup> bears Solomon's name - only on not David's name.  
 73<sup>rd</sup> & 74<sup>th</sup> on psalm - an acrostic. act 10, 25 19 &  
 Psalms spoken by David. Besides these only three others  
 in this collect, 1, 33, 71 not attributed to David. no  
 reason why this collection was, at least here co-  
 llected with Solomon's time. From beginning these were  
 temple songs connected with temple. When temple was  
 purified temple, David's commandment 1 Chr. 15: 25-31. 64<sup>th</sup>  
 psalm quoted traders from late part of previous  
 book - yet says in his day. The genuineness of  
 Davidic psalm reached for by this ancient collection.  
 No additions made - however other psalms were David  
 inserted in more recent parts of the Psalms out added  
 to the primitive collect. Nov. 25:1 - called psalms  
 of David from various sources. almost David called  
 person which this to neutralize this evidence - by giving  
 his count. of David not proved from first with purpose  
 of being purely Davidic psalms. - meant merely  
 the original book show as Psalms of David -  
 but not necessarily are the psalms so called - as  
 when taken from this collect, called psalms of David.

# Canada Bible Address

Carlyle & the Bible Bampton Lectures, Oct 19, 1881 / 40

My remarks at Guelph Park & the Clinton School  
of the World Community. Political. Economic  
& Social. Synodal, Concordale

Col. Grey & the U.S. & War

Grant, Webster, Hussey.

See also Soc. pamphlets & my speech for Kingston

Chief Woodcut on Bible. Beta Bible 150000

New translation. Moffat. "The Bible in English"

What the life of Jesus means to me

Bible inside non-church religion. Also Bampton.

Philosophy.

Scott Parrish return to Parliament for 1882

Vickrey's debate. 'The Bible losing ground'

It is not in India. And we shall have to

take the U.S. sect. of the Bible as a model.

Ridley's 20th cent. rev. of a human and

of much more for the Bible

Historical records. Unpublished sermon

Chap. a number of other documents

# 119 Psalm

Law	<del>III</del> <del>III</del> <del>III</del> <del>III</del> <del>III</del>	20	122
Testimony	<del>III</del> <del>III</del> <del>III</del> <del>III</del> <del>III</del>	24	
Way of way	<del>III</del> <del>III</del> II	12	
Precepts	<del>III</del> <del>III</del> <del>III</del> <del>III</del> I	21	
Statutes	<del>III</del> <del>III</del> <del>III</del> <del>III</del> III	23	
Commandments	<del>III</del> <del>III</del> <del>III</del> <del>III</del> II	22	
Judgments also	<del>III</del> <del>III</del> <del>III</del> <del>III</del> II	22	
Word and	<del>III</del>	44	
Path	I		
Faithfulness	I		
Ordinance	I		
Surety	I		
Name	I		

1. Occasion for rejoicing in the growth from 30 versions in 1800 to 1,000 today. A sketch of this development.
2. But is translation possible? *Albans raf*
3. The answer in history. Sketch of earlier versions. *2 res. from lay. Aust ST*
4. The answer in the English Bible and its influence. *"Pope's power" - AB's fought on ground etc*
5. And in the esteem and influence of the translations of the last 138 years.

*Ch. 10*

~~6. The need of the Bible in every man's tongue.~~

*Albans*

7. Some illustrative translations and their problems  
 Arabic, China, India, Japan

8. Some of the personalities  
 Carey, Morrison, John, Schereschewsky, Hepburn, etc.

*Ch. 10 # 100-105*

9. Some of the problems met and conquered.  
 Principles of translation

*Ch. 177 p. 418*

10. The Bible and other sacred books - Contrast its translations and the lack of theirs. *Ch. 89 Morrison 136*

11. Relation of the translations of the Bible to the indigenous church and the world Christian community. *Ec. by 203*

*Ch. 10 # 100-105*

12. Influence of the Bible in life and history and world relationships. *Ec. by 203*

Is this what you have in mind?

*D.D. Jun. 4/5*

*Barnett*

*Rushier*

Under 9 one would deal with -

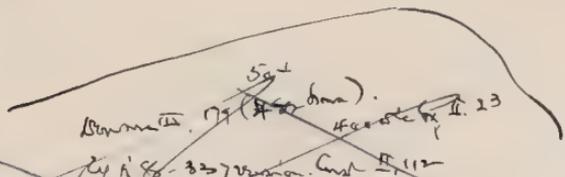
*Ec. by Ruf  
 Morrison 106*

So many dialects unifying influence of Bible Translation  
 The available answers. Enriching influence " "  
 The dictionaries - produced under " " " *Victrol + 100 pages*  
 No written languages - Created " " " "  
 No printing presses " " " " "  
 Volumes for the Blind " " " " "  
 Influence on illiteracy, etc., etc.

*Ch. 56*

*he available*

~~of date no words available. Boston 184 Bank 727 London 305~~



~~1840. Bar in 30 by. Cust II, 58 See next page, page 1.~~

~~2. The ... Cust II, 58~~

~~9. Lopic. Cust II, 56, 61  
E. Cust II, 207  
Main view on Cust II, 67  
Cust II, 49, 70. Bank 727 London 305  
London 306, 310~~

~~2. Right ... Cust II, 65~~

~~9. ... Cust II, ... Boston~~

~~2. ... Cust II, ...~~

~~12. Base ...~~

~~4. ...~~

~~1. ... 325 m  
a long ...~~

~~5. ... 184  
... 184  
... 361 ft~~

~~9. ... 55~~

~~9. ... 66~~

~~7. ... 69~~

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1. Revising in the 1000 transition fresh line (Bar 20)

2. To transition possible? Mar 1977 427 f. Ec. 9. p. 13. Cade 444 Proglas

3. The answer in history

Skipped early versions

4. To come with Edele Bick - at influence Kake Jura

5. Give in 4. about a map of the transition of random days

6. To answer of Bick at the northern layer. Ec. 9. p. 9. Cade 225

7. ~~Second~~ sketch of transition

- Asia
- China
- Japan
- Chosen
- Africa

8. Some of the possibilities:

Case Iranian Schomberg, Uranian Observed General  
Japan

9. The problems met & corrected:

- Do many diadems - layers inf. of Bick Cade 418
- The available copies. Don't put right end. Or they even ends the Mar 1977 454
- The distribution - note masses. produced them. Or they transparency '09
- The center layers. Bick found in Providence then
- The present's purpose. City, produced them China Barred is
- For the book. The book is an' no. 8 blind.

10. The Bick, other several Bick. Of them & the available & Bick's known.

12. Explain the Bick transitions on the map only. Indicate here by of space  
See

11. ~~Related to the development of the map. Cade 288~~

~~Up 2 Canada spectra.  
 the Canada's preprints.  
 by other Balt. material in Iowa~~

~~8 Compact and North 152 China BB~~

~~2 2 sheets in folder North 143, 144, 145, 146, 147~~

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~~8 Schwaebisch. North 77~~

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~~lights~~

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~~9 G. H. ... <sup>Mont 107</sup> North 157ff~~

~~4 ... 185 ff~~

~~9 ... North 107~~

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~~Ec. Conf. 23~~

~~Sanis~~

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~~First Conf. Reports.~~

~~10 G. ... <sup>Konig. ...</sup> ...~~

~~9 ... <sup>Mont 109, 113</sup> ...~~

~~6 ... North 155, 155~~

~~2nd ... North 74~~

~~1 ... <sup>Ed. 1. V. 52</sup> ...~~

~~9 ... North 79~~

~~9 ... North 89, 92~~

~~9 ... North 128, 131ff. ... 107~~

~~11. F. in F. Coy 258~~

~~10. K. in F. Coy 258~~

~~9. D. in F. Coy 258~~

~~8. K. in F. Coy 258~~

~~7. G. in F. Coy 258~~

~~6. G. in F. Coy 258~~

~~2. D. in F. Coy 258~~

~~4. D. in F. Coy 258~~

~~9. J. in F. Coy 258~~

~~6. D. in F. Coy 258~~

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